

T H E  
*Triumphs ouer Death:*

OR  
A Consolatorie Epistle, for affli-  
cted minds, in the affects of  
dying friends.

*First written for the consolation of one  
but nowe published for the generall  
good of all, by R.S. the Author of S.  
Peters Complaint, and Meconia  
his other Hymnes.*



L O N D O N

Printed by Valentine Simmes for John  
Busbie, and are to be sold at Nicholas  
Lings shop at the West end of  
Paules Church.

1596

F A N E

A L I M E N T A R Y  
O R

A C O S T O R I C A D I S T I C T I O N,  
C O M P R E H E N S I V E  
D Y S T I C T I O N

L I V E R D I S E A S E  
P U R P U R A  
E C Z E M A  
P U R P U R A  
P U R P U R A



I N D I O N

L I V E R D I S E A S E  
P U R P U R A  
E C Z E M A  
P U R P U R A  
P U R P U R A

1 2 0 6

Private Office.

Physician to the West India Company.



To the Worshipfull M. Richard Sackvile,  
Edward Sackvile Cicolie Sackvile and Anne Sackvile,  
the hopefull issues of the honourable Gentleman  
Sir Walter Robert Sackvile Esquier

**N**o lines do not the best conceit caraine,  
Few wordes well sought may comprehend much  
Then, as to rse, the first is counted vaine, (matter:  
Saies't praise wondrous to conceit the letters  
The grancf mites that most graue mathe expaie,  
The qualitie, not quantite of pece,  
The smallest spanke will cast a burning heat,  
Base cottages may harbore things of wealth,  
Then though this Volumbe be, nor gay, nor great,  
Which under your protection I set forth,  
Do not think me dischainefull in my sight,  
Demie to reade this well meant orphanes mite.

And since his father in his infancie  
Prouided patrons to protect his heire,  
But now by death none sparing crueltie  
Is turnd an orphan to the open aire:  
I his unworthe foster-sire hane darde,  
To make you patronizers of this warde.

## The Epistle Dedicatore.

You glorious issues of that glorious dame,  
Whose wondrousnes the subject of deare my selfe,

To you succeding hopes of mothers fame,  
I dedicat: this strait of Southwels quill:

He for your vicles comfort first it writt,  
I for your consolacion print and send you it.

Then dairne in kindesse to accept the markes,  
Which he in kindesse writt, I send to you,

The which till now clouded dosure did lurke:

But now opposed to ech Readers view,

May yeilde commodious fruit to emry wight,

That feeleth his conscience pricks by Pareaces spight.

But if in anght I haue presumptuous beeene,

My pardon-craving pen implores your fauour

If any fault in print be pastes or seemes, or haue, or shal be,

To let it passe, the Printer is the crauer,

So shall he thankes you, and I by dutie bound,

I pray, that by your may all good gifts abound.

Your wchshippe humbly deduced,

John Trussell

Printed at London in the year M D C L X V  
by Edwardes and Richardes  
for John Daye printer  
and sold by him in  
Fleete streete near the Tower  
and by Richard Pynson  
in Cheape streete.



R Reade with regarde, what here with due regardes,  
O Our second Ciceronian Sowth well lens,  
B By whose perswasive pitche argument,  
E Ech well dispos'd etc may be prepardc,  
R Respectively their griefe for friends decease  
T To moderate without all yaine excise.  
  
S Sith then the worke is worthie of your view,  
O Obstract not him which for your good it pend:  
V Vnkinde you are if you it reprehend,  
T That for your profit it preſenced you,  
H He pend, I publish this to pleasure all,  
E Esteeme of both then as we merite shall,  
W Wey his workes woorth, accept of my goodwill,  
E Else is his labour lost, mine croft, both to no end:  
L Lest then you ill deserue what both intend,  
L Let my goodwill and small defects fulfill,  
He here his talent trebled doth preſent,  
I, my poore mite, yet both with good intent,  
Then take them kindly both, as we them ment,

*John Trussell*

## To the Reader.

**C**hancing to find with Esopus Cocke a stome,  
Whose worth was more than I knew how to prize:  
And knowing if it shold be kept vñknowne,  
T'would many skathe, and pleasure few or none.

I thought it best, the same in publike wise  
In Print to publish; that impartiall eyes  
Might reading judge, and judging, praise the wight  
The which this Triumph over Death did write.

And though the same he did at first compose

For ones peculiar consolation,  
Yet will it be comminodious vnto those,  
Which for some friends losse, prooue their own selfe-foues.

And by extremitie of exclamation,

And their continuall lamentation

Seeme to forget, that they at length must tread

The selfe same path, which they did that are dead.

But those at yet whome no friends death doth cross,

May by example gude their actions so,

That when a tempest comes their Barke to tolle,

Their passions shall not superate their losse;

And eke this Treatise doth the Reader know,

That we our breake to Death by dutie owe,

And thereby prooue much teares are spent in vain,

When teares can not recall the dead againe.

Yet if perhapses our late sprung sectaries,

Or for a fashion Bible-bearing hypocrites,

Whose hollow hearts do seeme most holy wise,

Do for the Authour's sake the worke despise,

I wish them weigh the worke, and not whowrights:

But they that leue what most the soule delights,

Because the Preachers, no Precisan, sure,

To reade what Southwell writ will not endure.

But

## To the Reader.

But leaving them, since no perswades suffice  
To cause them reade, except the spirit moue,  
I wish all other reade, but not despise  
This little Treatise; but if *Momus* cies  
Espie Deaths Triumph, it doth him behoue,  
This writer, worke, or me for to reprove:  
But Let his pitcht-speecht mouth defile but one  
Let that be me; let other two alone,  
For if offence in either merit blame,  
The fault is mine, and let me reape the shame.

.2 .A

The Author to the Reader.

**L**F the Athenians credit an old report of the gods, supposing hee shalld be pleased with such a donation, though they were ignorant of his name: I thinke I presume that my labour may be grateful, being devoted to such men, whose names I knowe, and whose fame I have heard, though vnacquainted with their persons. I intended this comfort to him whom a lamenting sort hath left most comfortlesse, by him to his friends, who haue equall portions in this sorrow. But I thinke the Philosophers rule will be heere verified, that it shall bee last in execution, which was first designed and hee shall last enjoy the effect, which was first owner of the cause: thus let Chance bee our rule since Choice may not, and into which of your hands it shall fortune, much honour and happiness may it carrie with it, and leasse in their hearts as much joy as it found sorrow: where I borrowe the person of a Historie as well touching the dead at the yet suruining, I build vpon report of such Authors, whose hoary heads challenge credit, and whose eldes and eares were witnesses of their wordes. To crave pardon for my paine were to slander a friendly office, and to wrong their courtesies, whom nobilitie never taught to answe affection with anger, or to wage dutie with dislike: and therefore I humbly present vnto them with as many good wishes as good will can measure from the best meaning minde, that hath a willingness, rather to accord, then to offer due service, were not she meane as woorblesse as the minde is willing.

R. S.

# The Triumphs ouer Death:

OR  
*A Consolatorie Epistle for troubled  
mindes in the affects of dying  
friends.*



If it be a blessing of the vertuous  
to mourne, it is the rewarde of  
this, to be comforted; & he that  
pronounced the one, promised  
the other: I doubt not but that  
Spirit, whose nature is Love,  
and whose name Comforter, as  
he knowes the cause of our griefe, so hath he salued  
it with supplies of grace, pouring into your wound  
no lesse oyle of mercy then wine of justice: yet such  
courtesie oweth compassion as a duty to the afflicted,  
& nature hath ingrafted a desire to find it, I thought  
good to shew you by proofe, that you carry not your  
cares alone, though the load that lieth on others can  
little lighten your burthen, his decease can not but sic  
neerer your hart, whom you had taken so deep into  
a most tender affectio. That which dieth to our loue,  
being always aliue to our sorow, you wold haue bin  
kind to a lesse loving sister; yet finding in her so ma-  
ny worrds to be loued, your loue wroghte more ear-  
nestly vpon so sweete a subiect, which now being ta-  
ken from you, I presume your griefe is no lesse then  
your loue was, none of these being euer the measure  
of the other: the scripture moueth vs to bring forth  
our tears on the dead, a thing not offending grace, &c  
a right to reason. For to be without remorse in the

B

death

Act. 20. 13

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death of friends, is neither incident nor conuenient to the nature of man, hauing too much affinitie to a savage temper, & ouerthrowing the ground of al piety, which is a mutual sympathie in ech of others miseries: but as not to feele sorrow in sorrowfull chances, is to want lencce, so, not to beare it with moderation, is to want vnderstanding, the one brutish, the other effeminate, & he hath cast his account best that hath brought his summe to the meane. It is no lesse fault to exceede in sorrow, then to passe the limits of competet mirth, sith excesse in either is a disorder in passion, thogh that sorrow of curtesy be lesse blamed of men, because, if it be a fault, it is also a punishment, at orice causing & tasting torment. It is no good sign in the sick to be leniente in his paiges, as bad it is to be vnusually sensitiv, being both either harbengers or attendants of death. Let sadness, sith it is a du to the dead testify a feeling of pity, not any pang of passion, and bewray rather a tender then a dejected minde. Mourne as that your friends may find you a liuing brother, all men a discrete mourner, making sorrow a signel, not a superior of reason: some are so obstinate in their own wil, that euen time the natural remedy of the most violent agonies cannot by any de-laires alswage their griefe, they entertaine their sorrow with solitarie muses, and feed their sighs and teares, they pine their bodies, & draw al penitue consideration to their minds, nurfing their heauiness with a melancholy humor, as thogh they had vowed them schues to sadness, vñwilling it shoud ende till it had ended them, wherin their folly sometimes findeth a ready effect; that being tru which Salomon obserued, that

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that as a moath the garment, & a worme the wood,  
so doth softnesse perswade the heart. But this impo-  
tent softnesse streddeth not sober mindes. W<sup>e</sup>e must  
not make alius profession of a seuen nights dety,  
nor vnder colour of kindnesse be vnnaturall to our  
selues, it somē in their paliſon ioined their thoughts  
into ſuch laborinthe, that neither wit knoweth, nor  
will careth how long or bowe farre they wander in  
them, it diſcouereth their weakneſſe, but diſcerneth  
our meditation. It is for the moft the fault, not of  
all, but of the ſceliest women, who next to the fu-  
nerall of their friends, deeme it a ſecond widowhood  
to force their teares, and make it their happineſſe to  
ſeeme moft vnhappy, as though they had only been  
lefte aliue to be a perpetuall map of dead folkes miſ-  
fortunes : but this is to arrie an enemie againſt our  
ſelues, and to yeeld Reason prisoner to Paliſon, put-  
ting the ſworde in the rebelleſ hand when we are  
leafeable to withstand his treafon. Sorrowe once  
ſetled is not lightly remoued, eaſily winting, but  
not ſo eaſily ſurrendring poſſeſſion, and where it is  
not excluded in time, it chalengeþ a place by pre-  
ſcription. The Scripture warneþ vs, nor to giue  
our hearts to ſadnes, yea rather to reiect it as a thing  
not beneficiale to the dead, yet preiudiciale to our  
ſelues, Ecclesiasticus alloweth but ſeauen dayes to  
mourning, judging moderation in plaint to be a ſuf-  
ficient testimony in good will, and a needfull office  
of wiſedome. Much ſorrowe for the dead is eyther  
the childe of ſelfe loue, or of rafh judgement: if wee  
ſhould ſhead our teares for otherſ death, as a meane  
to our contentement, we ſhowe but our owne  
Ecclesiasticus 3:14

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wound perfitt louers of our selues, if we lament their  
decease as their hard destinie, we attache them of cul-  
deleruing, with too peremptory a censure as though  
their life had been a arrise, and their death a leape in-  
to finall perdition, for otherwise a good departure  
exaueth small condolling, being but a harbour from  
stormes, and an entrance vnto felicite. But you  
know your sister too well to incurre any blame in  
these respects. And experiance of her life hath ston-  
ed your thoughts with notice of so rare vertues, as  
might sooner make hir memorie an enforcement to  
joy, then any inducement to sorrow, and moue you  
to esteeme her last dutys rather the triumph of her  
victorie then the farewelles of her decease. She was  
by birth second to none but vnto the first in the  
realme, yet she measured onely greatness by good-  
nes, making nobilitie but the mirrour of vertue, as  
able to shewethings worthie to be seene, as apte to  
draw many eies to beholde it, shee futed her beha-  
viour to her birth, and ennobled her birth with her  
piciety, leauing her house more beholding to her for  
having honourid it with the glorie of her vertues,  
then she was to it for the titles of hir degre, she was  
high minded in nothing but in aspiring to perfecti-  
on, and in the disdaigne of vices; in other things couer-  
ring her greatness with humilitie among her inferi-  
ors, & shewing it with curtesie amongst her peers:  
of the easseage of her selfe, and her sober gouerne-  
ment may be a sufficent testimony, that envy her self  
was dumbe in her praise, finding in her much to  
repine at, but wauing to reprooue the clearenes of his  
Honor I neede not to mention, she hauing alwaies  
arm'd

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armed it with such modestie as taught the most vntemperate tongucs to be silent in her presence, and answered their eyes with scorne and contempt that did but seeme to make her an aime to passion, yea, and in this behalfe, as almost in all others, shee hath the most honourable and knownen Ladies of the land, so common and knownen witnesses, that those that least loued her religion, were in loue with her demeanour, deliuering their opinions in open praises. How mildly shee accepted the checke of fortune fallen vpon her without desert, experience hath bin a most manifest prooef; the temper of her mind being so easie that shee found little difficultie in taking downe her thoughts to a meane degree, which true honour, not pride hath raised to the former height, her faithfullnes and loue where shee found true friend-ship, is written with teates in many eies, and will be longer registred in grateful memories of divers that haue tried her in that kinde, auowing her for secrecie, wisedome, and constancie, to be a miracle in that sex: yea when shee found least kindnesse in others, shee neuer lost it in herselfe, more willingly suffering then offering wrong, and often weeping for their mishappes, whome though lesse louing her, shee could not but affect. Of the innocencie of her life this generall all can auerre, that as shee was graciefull many wayes, and memorabile for vertues, so was shee free from all blemish of any vice, vsing, to her power, the best meanes to keepe continually an vndefiled conscience: her attire was euer such as might both satisfie a curious eie, and yet beare witnesse of a sober minde, neyther singular, nor vaine,

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but such as her peers of least report vised: her tong  
was very little acquainted with oathes; valesse ey-  
ther dutie or distrust did enforce them: and surelie  
they were needelesse to thole that knewe her, to  
whome the trueth other words could not iustly be  
suspected, much lesse was she noted of any unfiting  
talke, which as it was euer hatefull to her carnes, so  
did it neuer desile her breath: of feeding shée was  
very measurable, rather too sparing then too libe-  
rall adict: so religious for obseruing of fasts, that  
neuer in her sicknesse shée coulde hardly bee won  
to breake them, and if out soules be possessed in our  
patience, surely hir soule was truely hir own, whose  
rocke though often stricken with the rod of aduer-  
sity neuer yeelded any more then to give issue of eie  
stremes, and though these through the tenderesse  
of her nature & aptnes of hir sex, were the customa-  
rie tributes that her loue paied, more to her friendes  
then her owne misfortunes, yet were they not ac-  
companied with distempered words or ill seeming  
actions, reaonly never forgetting decencie, though  
remembredg pitie, her deuotions she daily obserued,  
offering the daily sacrifice of an innocent heart, and  
stinting her selfe to her times of prayer, which shée  
performed with so religious a care, as well shewed  
that shée knew howe high a Maiestie she serued, I  
neede not write how dutifullly shée discharged all  
the behooves of a most louing wife, since that was  
the commonest theame of her praise, yet this may  
be saide without improofe to any, that whosoeuer  
in this behalfe may be counted her equall, none can  
iustly be thought her superiour; where she owed she  
payed

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payed dutie, where she found shee turned courtesie,  
wheresoever she was knownen, she deserued amitie,  
desirous of the best, yet disdaining none but euill  
company, she was readier to requite benefits then re-  
uenge wrongs, more grieued then angrie with vn-  
kindnes of friends, when either mistaking or misre-  
port occasioned any breaches: for if their words ca-  
ste credite, it entred deepest into her thoughts, they  
haue acquitted her from all spice of malice; not one-  
ly against her friends, whose dislikes were but a re-  
tire to slippe further into friendship, but euen her  
greatest enemies, to whom if shee had beene a judge  
as she was a suppliant, I assuredly thinke she would  
haue redressed, but not reuenged her iniuties: In  
summe, she was an honour to her predecessours, a  
light to her age, and a patterne to her posterities; nei-  
ther was her conclusion different from her premis-  
ses, or her death from her life, she shewed no dismay,  
being warned of her danger, carying in her concie-  
nce the saftey conduct of innocencie. But hauing sent  
her desires to heauen before with a milde courtesie,  
and a most calme minde, in more hope then  
feare, she expected her owne paßage, she commen-  
ded both her dutie and good will to all her friends,  
and cleared her heart from all grudge towards her  
enemies, wishing true happiness to them both, as  
best became so soft and gentle a minde, in which  
anger never staied, but as an vnwelcome stran-  
ger: Shee made open profession that shee did die  
true to her religion, true to her husband, true to  
God and the world, shee enjoyed her iudgement as  
long as she breathed, her body earnestly offering her  
last  
out

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last deuotions, supplying in thought what faintnes suffered not hir tongue to vtter: in the end, when hir glasse was run out, and death began to chalenge his interest, some labouring with too late remedies to hinder the delivery of hir sweet soule, she desired them eftsoones to let her go to God; and her hopes calling her to eternall kingdomes, as one rather falling a sleepe then dying, she most happily tooke her leaue of all morta'l miseries. Such was the life, such was the death of your dearest sister, both so ful of true comfort, that this surely of her vertues may be a sufficient lenatiue to your bitterest griefes. For you are not (I hope) in the number of those that reckon it a parte of their paine to heare of their best remedies, thinking the rehearsal of your dead friendes prayses an vpbraiding of their losse: but sith the obliuion of her vertues were iniurious to her, let not the mention of her person be offensive vnto you, and bee not you grieved with her death, with which she is best pleased. So blessed a death is rather to be wished of vs, then pitied in her, whose soule triumpheth with God, whose vertues still breatheth in the mouths of infinit praises, and liveth in the memories of all, to whom either experieunce made her knownen, or fame was not envious to conceale her deserts: shee was a jewel that both God and you desired to enjoy; he to her assured benefit without selfe interest, you for allowable respects, yet employing her restraint among certaine hazards and most yncertaine hopes, Be then ympier in your owne cause, whether your wishes or Gods will importeth more loue, the one, the adornement of her exile, the other, her returne into

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into a most blessed countrie, and sith it pleased God  
in this loue to be your riuall, let your discretion de-  
cide the doubt, whom in due shoulde carrie the suite,  
the prerogatiue being but a right to the one: for na-  
ture & grace being the motiues of both your loues,  
she had the best title in them that was author of the  
and she, if worthy to be beloued of either, as she was  
of both, could not but prefer him to the dearest por-  
tion of her deepest affectiō: let him with good leaue  
gather the grape of his own vine, & plueke the fruit  
of his owne planting, and thinke so curios works  
ever fates in the artificers hand, who is likeliest to  
loue them, and best able to preserue them, she did  
therefore her dunc in dying willingly: and if you  
will doe yours, you must be willing with her death,  
sith to repine at her liking is discountenesie, at Gods an  
impicity, both vnsiting for your approued vertue,  
she being in place where no griefe can annoy her, she  
hath little neede or lesse ioy of your sorow, neither  
can she allow in her friends that she would loathe in  
her selfe, loue never affecting likenesse: if she had bin  
euer, she had not deserued our teares: being good, she  
cannot desire them, nothing being lesse to the like-  
nesse of goodnes, than to see it felte any cause of vn-  
just disquiet or trouble to the innocent. Would <sup>I. Kings. 1.</sup> Saul  
haue thought it friendship to haue wept for his for-  
tune, in hauing founde a kingdome by seeking of  
cattel: or <sup>I. Kings. 17.</sup> David account it a courtesie, to haue sorow-  
ed at his successe, that from following sheepe came to  
foile a giant, and to receiuē in fine a royll crowne  
for his victorie, why then shoulde her lot bee lamen-  
ted, whome higher favour hath raised from the dust <sup>Pal. 11.</sup>

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¶. 16.

Bodleian

to sit with princes of gods people, if security had bin  
gauen, that a longer life shuld stil haue bin guided by  
virtue, and followed with good fortune, you might  
pretend some cause to complaine of her decease. But  
if different effectes should haue crossed your hopes  
(processe of time being the parent of strange altera-  
tions) then had death bin friendlier then your selfe,  
& sith it hung in suspense which of the two woulde  
haue hapned, let vs allowe God so much discretion,  
as to thinke him the fittest arbitrator in decision of  
the doubt : her foundations of happines were in the  
holy hilles, and God sawe it fittest for her building  
to be but low in the vale of teares, and better it was  
it shoulde be soone taken downe, then by rising too  
high to haue oppressed her soule with the ruines,  
Thinke it no injury that she is now taken from you,  
but a fauour that she was lent you so long, and shew  
no vnwillinges to restore God his owne, sith hi-  
thereto you haue payed no vsury for it : consider not  
how much longer you might haue enjoyed hir, but  
how much sooner you might haue lost her: and sith  
she was held vpon curtesie, not by any couenant, take  
our soueraignes right for a sufficient reason of her  
death, our life is but lent, a good to make therof, du-  
ring the loane our best commoditie: It is due debt to  
a more certaine owner then our selues, and therfore  
so long as we haue it, we receive a benefit, when we  
are depriued of it, wee haue no wrong, wee are te-  
nants at will of this claye farme, not for teame of  
yeeres, when wee are warned out, we must be ready  
to remooue, hauing no other title but the owners  
pleasure: it is but an Inne, not a home: we came but

to

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to baite, not to dwell; and the condition of our entrance was in fine to depart. If this departure be grieuous it is also common; this to day to me, to morrow to thee, and the case equally afflicting all, leaueth none any cause to complain of iniurious vsage.

Natures debt is sooner exacted of some then of other, yet is there no fault in the creditor that exacteth but his owne, but in the greedinesse of our egot hopes, either repining that their wishes faile, or willingly forgetting their mortalitie, whom they are unwilling by experience to see mortall, yet the general tide washeth all passengers to the same shoare, some sooner, some later, but all at the last: and wee must settle our mindes to take our course as it commeth, never fearing a thing so necessary, yet never expecting a thing so vncertaine. It seemeth that God purposely concealed the time of our death, leaving vs resolved betweene fear and hope of longer continuance. Cut off vnripe cares, left with the notice and pensueneesse of our diuorce from the world, we should lose the comfort of needful contentments, &c before our dying day languish away with expectation of death. Some are taken in their first steppes into this life, receiuing in one, their welcome and farewel, as though they had beeorne only to be buried, & to take their pasport in this hourelly middle of their course, the good to present change, the bad to shorten their impietie: some liue till they haue weary of life, to giue prooefe of their good hap, that had a kindlier passage, yet though the date be diuerse, the debt is all one, equally to be answere of all as their time expireth: for who is the man shall liue and not

Mary

## The triumphs over Death.

2. Kings. 24.  
Ques. 5.

See death? sith we al die, and like water slide vppon  
the earth. In Paradise we received the sentence of  
death, and here as prisoners we are kept in ward, ta-  
rying but our times till the Gaoler cal vs to our ex-  
ecution. Whom hath any vertue eternized, or de-  
serit commended to posterite, that hath not mourned  
in life, and biu mourned after death, no assurance of  
joy being sealed without som neches? Even our bles-  
sed Lady the mother of God was throwen down as  
deep in temporal miseries as she was advanced high  
in spirituall honours, none amongst all mortal crea-  
tures finding in life more proof then she of hit mor-  
talitie: for hating the noblest son that euer wo-  
man was mother of, not onely above the condition  
of men, but above the glorie of Angels, being her  
sonne onely, without temporall father, and therby  
the loue of both parents doubleld in hit breast, being  
her only Son without other issue, and so her loue  
of all children finished in him. Yea, he being God,  
and she the nearest creature to Gods perfections, yet  
no prerogative either quitted her from mourning,  
or him from dying: and though they surmounted  
the highest Angels in all other prehencive hches, yet  
were they equal with the meanest men in the sen-  
tence of death. And howbeit our Ladie being the  
pattern of christian mourners, so tempered her an-  
guish, that there was neither any thing vndone that  
might be exacted of a mother, nor any thing doone  
that might be misliked in so perfitt a matron, yet by  
this we may geesse with what curtesies death is like-  
ly to friend vs, that durst cause so bloody funerals in  
such easly a stockey, not exempting hym from the  
lawe

## *The triumphs over death.*

law of dying that was the authour of life, and soone  
after to honour his triumphs with ruines and spoile  
of death. Seeing therefore that death spareth none,  
let vs spare our teares for better vses, being but an I-  
dol sacrifice to this deafe and emplacable executio-  
ner, and for this not long to bee continued, where  
they can never profit, nature did promise vs a weep-  
ing life, exacting teares for custome as our first en-  
trance, and for suting our whole course in this dole-  
full beginning: and therfore they must be vied with  
mesure that must be vied so often, and so many cau-  
ses of weeping lying yet in the debt, sith we cannot  
end our teares, let vs at the least reserue them, if so-  
rowe cannot be shunned, let it bee taken in time of  
need, sith otherwise being both troublesome and  
fruitlesse it is a double miserie or an open follie. We  
moisten not the ground with pretious waters, they  
were stilled for nobler endes, either by their fruits  
to delight our fences, or by their operation to pre-  
serue our healths. Our teares are water of too high  
a price, to be prodigally powred in the dust of anie  
graues. If they be teares of loue, they perfume our  
prayers, making them odour of sweetnesse, fit to be  
offered on the altare before the throne of God; if  
teares of contrition, they are water of life to the dy-  
ing, England corrupting soules, they may purchase fauor  
and repeale the sentence till it be executed as the ex-  
ample of *Ezechias* doth testifie, but when the pu-  
nishment is past, and the verdict performed in effect,  
their pleading is in vaine, as *David* taught vs when  
his childe was dead, saying, that hee was likelier to  
go to it, than it by his weeping to returne to him.  
Apoc. 9.  
1. King. 18.  
2. King. 13.

## *The triumphs ouer Death.*

Learne therefore to giue sorrow no long dominion ouer you. Wherfore the wise shoulde rather marke than expect an end, meete it not when it commeth, doe not invite it when it is absent, when you feele it do not force it, sith the bruuite creatures which (nature seldome erring in her course guideth in the meane) haue but a short though vehement sence of their losses, you shoulde burie the sharpnesse of your griefe with the course, and rest contented with a kind, yet a milde compassion, neither lesse then decent for you, nor more then agreeable to your nature and iudgement, your much heauiness woulde renew a multitude of grieses, and your cies woulde be springs to many streames, adding to the memorie of the dead a new occasion of plaint by your own discomfort, the motion of your hart measureth the beating of many pulses, which in any distemper of your quiet with the like stroke will soone bewray themselues sicke of your disease: your fortune, though hard, yet is notorious, and though moued in mishap and set in an vnworthie lanthorne, yet your owne light shineth farre, and maketh you markeable: all will bend attentiuе eye vpon you, obseruing howe you warde this blowe of temptation, and whether your patience be a shield of proofe, or easilly entred with these violent strokes. It is commonly expected, that so high thoughts which haue alreadie climed ouer the hardest dangers shuld not now stowp to any vulgar or femal complaints: great personages whose estate draweth vpon them many cies, as they cannot but be themselues, so may not they vse the libertie of meaner estates, the lawes of Nobilitie notwithstanding

## *The triumphs ouer Death.*

allowing them to direct their deedes by their desires, but to limit their desires to that which is decent. Nobilitie is an ay me for lower degrees, to leuell at markes of higher perfection, and like stately windowes in the northeast roomes of politickē and ciuil buildings, to let in such light, & lie open to such prospects, as may affoord their inferiors both to find meanes and motions to heroicall vertues : if you should determine to dwel euer in sorrow, it were a wrong to your wisedome, and countermaunded by your qualitie, if euer you mind to surcease it, no time fitter then the present, sith the same repons that hereafter might mooue you, are nowe as much in force. Yeld to Wisedom that you must yeld to Time, beholding to your selfe, not to time for the victory, make it a voluntarie worke of discretion that wil otherwise be a necessarie worke of delay. We thinke it not enough to haue our owne measure brimme full with euill, vnlesse wee make it runne ouer with others miseries, taking their misfortunes as our punishments, and executing forraigne penalties vpon our selues : yea disquiet mindes being euer bellows to their owne flames mistake oft times others good for ill, their follie making it a true scourge to them that how souuer it seemed was to others a benefite. *Jacob* out of *Iosephs* absence sucked such surmises, as hee made his heart a prey to his agonies, whereas that that buried him in his owne melancholies raised *Ioseph* to his highest happiness : if *Mary Magdalene* saide and supposed shee coulde haue suncke no deeper in griefe than shee had already plunged her selfe, and yet that which shee imagined the vttermost

of

## The triumphs ouer Death.

of euils proued in conclusion, the verie blisse of her  
wishes. The like may be your errour if you cumber  
your minde with thinking vpon her death, which  
would never be discharged from cares, till death sen  
his hand to her acquittance, nor receiuue the charte  
of an eternall being, till her soule were presented at  
the sealing : I loathe to rubbe the scarre of a deeper  
wound, for fear of renewing a dead discomfort; yet  
if you will fauour your owne remedies, the maiest-  
rie ouer that griefe that springs from the roote, may  
learne you to qualifie this that buddeth from the  
branch, let not hir losses moue you that are acquaint-  
ed with greater of your owne, and taught by expe-  
rience to know how vncertaine this change is, for  
whom vnconstant fortune throweth the dice, if she  
want the woonted titles, her part is noive in deede,  
and they were du but vpon the stage, her losse there-  
in is but a wracke of wounds, in which shée is but  
euен with the height of princes, surpaſſing both hir  
ſelfe in them and the new honors of heauenly ſtyle.  
If ſhe haue left her children, it was her wiſh they  
ſhould repay hir abſence with vſury; yet had ſhe ſent  
hir firſt fruits before hir as pledges of her own com-  
ming. And now may we ſay that the Sparrow hath  
found a home, and the Turtle Doue a nest, where  
ſhe may lay her yonglings, enjoying ſome, and expe-  
cting the reſt. If ſhe be taken from her friends, ſhee  
is alſo deliuered from her enemies, in hope hereaf-  
ter to enjoy the firſt out of feare of ever being trou-  
bled with the latter. If ſhe be cut off in her youth,  
no age is vnrife for a good death, and having ended  
her taske, though never ſo ſhort, yet ſhee hath liued  
out

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out of her ful time: Old age is venerable not long to  
be measured by increase of vertues, not by number  
of yeares, for heauines consisteth in wisedome, and  
an vnspotted life is the ripenes of the perfectest age.  
sayd.  
If she were in possibilite of preferment, shew could  
hardly haue wanted higher then from whence shew  
was throwen: hauing beene bruised with the first,  
she had little wil to clime for a second fall: we might  
hitherto truely haue said; this is that *Noem*, the be-  
ing to her ende intriched with many outward, and  
more inward graces. But whether heereafter shew  
would haue bid vs not to cal her *Noemi*, that is, faire,  
but *Mara*, that signifieth bitter, it is vncertaine, sith  
she might haue fallen into the widows felicitie, that  
so changed her name to the likenesse of her lot. In-  
somuch that she is freed from more miseries then she  
suffered losses, and more fortunate by not desiring,  
then shew would bee by enjoying fortunes fauours  
which if it be not counted a follie to loue, yet it is a  
true happinesse not to neede, we may rather thinke  
that death was prouided against her imminent  
hatmes, then envious of any future prosperities: the  
times being great with so many broiles, that when  
they once fall in labour, we shall thinke their condi-  
tion securest whome absence hath exempted, both  
from feeling the bitter throwes, and beholding the  
monstrous issue that they are likely to bring forth:  
the more you tender her, the more temperate should  
be your griefe, sith seeing you vpon going, shew did  
but steppe before you into the next world, to which  
she thought you to belong more then to this, which  
hath already giuen you the most yngrateful congee.

D

Tacy

## *The triumphs ouer Death.*

They that are vpon remouing, send their furniture before them ; and you still standing vpon your departure, what ornament could you rather wish in your future abode than this that did euer please you? God thither sendeth your adamants, whither hee would draw your heart, and casteth your anchours where your thoughts shoulde lie at rode, that seeing your loue taken out of the world, and your hopes disanchored from the stormie shoare, you might settle your desire where God seemeth to require them. If you would haue wished her life for an example to your house, assure your selfe shee hath left her friends so inherited with her vertues, and so p<sup>r</sup>efit patternes of her best part, that who knoweth the suruiuours, may see the deceased, and shal finde little difference, but in the nuber, which before was greater, but not better, vnalesse it were in one repetition of the same goodnesse : wherefore let your selfe at rest in the ordinance of God, whose works are perfect, and whose wisedome is infinite. The termes of our life are like the seasons of the yere, som for sowing, some for growing, and some for reaping, in this only different, that as the heatens keepe their prescribed periods, so the succession of times haue their appointed changes. But in the seasons of our life, which are not the lawe of necessarie causes, some are reaped in the seed, some in the blade, some in the vnripe ears, all in the end, this haruest depending vpon the reapers wil. Death is too ordinary a thing to seeme any noueltie, being a familiar guest in euery house; and sith his comming is expected, and his arant vnknownen, neither his presence should be feared,

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red, nor his effects lamented. What wonder is it to  
see fuell burned, spice pounded, or snow melted? and  
as little feare it is to see those dead that were borne  
vpon condition once to die; she was such a compound,  
as was once to be resolute vnto her simples, which  
is now performed: her soule being giuen to God,  
and her body <sup>resolved</sup> reforted into her first elements, it could  
not dislike you to see your friend remoued out of a  
ruinous house, and the house it selfe destroyed and  
pulled downe, if you knewe it were to build it in  
statelier form, &c to turne the inhabitant with more  
ioy into a fairer lodging. Let then your sisters soule  
depart without griefe, let her body also be altered into  
dust, withdraw your eies from the ruine of this  
cotage, & cast them vpon the maiestie of the second  
building, which S. Paul saith shall be incorruptible,  
glorious, strange, spiritual, and immortall: night and  
sleep are perpetuall mirours, figuring in their dark-  
nes, silence, shutting vp offences, the final end of our  
mortall bodies, & for this some haue entituled sleep  
the eldest brother of death; but with no lesse conue-  
niente it might be called one of deaths tenants neare  
vnto him in affinity of condition, yea far inferior in  
right being burthenat for a time of that which death  
is the inheritance; for by vertue of the conciencie  
made vnto him in Paradise, that dust we were & to  
dust we must returne, he hath hitherto shewed his  
signiorie ouer all, exacting of vs, not only the yere-  
ly, but hardly resistance of time, which ever by min-  
nus we defay vnto him: So that our very life is not  
only a memorie, but a part of our death, for the long-  
er we haue liued, the losse we haue to liue. What is

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the daily lessening of our life, but a continual dying: and therfore none is more grieved with the running out of the last sand in an houre glasse then with all the rest: so shold not the end of the last houre trouble vs any more, of so many that went before, sith that did but finish course that al the rest were stil ending, not the quantitie, but the quality commendeth our life. The ordinarie gaine of long huers being onely a great burthen of sinne: for as in teares, so in life the valew is not esteemed by the length, but by the fruit and goodnesse, which often is more in the least than in the longest. What your sister wanted in continuance, shee supplied in speede, and as with her needle shee wrought more in a day than manie Ladies in a yeaire, hauing both excellent skil, and no lesse delight in working: so with her diligence doubling her endeouours, she woa more vertue in halfe than others in a whole life. Her death to time was her birth to eternitie, the losse of this worlde an exchange of a better, one indowment that shee had being unpaired, but many farre greater added to her store. Mardonius house was too obscure a dwelling for so gracious an Heire, shrowding roiall parties in the mantle of a meane estate, and shadowing immortall benefis vnder earthly vailes. It was fitter that shee being a summe of so rare perfections, and so well worthie a spouse of our heavenly *Ahabuerus*, should be carried to his court from her former abode, there to be invested in glorie, and to enjoy both place and preheminence answerable to her worthines, her loue would have beene lesse able to haue borne her death, the your constancy to brooke

on

s. A.

hers,

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hers, and therefore God mercifully closed heries before they were punished with so grievous a fift, taking out to you but a newe lesson of patience out of your old booke, in which long studie hath made you perfect. Though your hearts were equally balanced with a mutual and most entire affection, and the doulr insoluble which of you loued most; yet death finding her weaker, though not the weaker vessel, laied his weight in her ballance to bring her soonest to her rest: let your mind therefore consent to that which your tongue daily craueth, that Gods will may be done as well here in earth of her mortall body, and in that little heauen of her purest soule, sith his will is the best measure of all euents. There is in this worlde continuall enterchange of pleasing and greeting accidence, still keeping their succession of times, & ouertaking ech other in their severall courses: no picture can be al drawen of the brightest colours, nor a harmonie onely consoned onely of trebles: shadowes are needfull in expressing of proportions, and the base is a principall part in perfect musick, the condition of our exile here alloweth no vpmedled ioy: our whole life is temperate betweene sweete and fower, and wee must al looke for a mixture of both: the wise so wisa: better that they stil thinke of worse, accepting the one if it come with liking, and bearing the other without impatience, being so much maisters of each others fortunes, that neither shall worke them to extesse. The dwarfe groweth not on the highest hill, nor the tall man loseth not his heighth in the lowest valley, and as a base minde, though most at ease,

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will be dejected, so a resolute vertue in the deepest  
distresse is most impregnable. They euermore most  
perfectly enioy their comfortes that least feare their  
contraries; for a desire so enioy carrieth with it a fear  
to loose; and both desire & fear are enemies to quiet  
possession, making men rather owners of gods be-  
nefits, then tenants at his wil: the cause of our trobls  
are, that our misfortunes happe either to vnewitting  
or vnwilling mindess; foreight preuenteth the one,  
necessitie the other: for he taketh away the smart of  
present euilles that attendeth their comming, and is  
not amated with any croffe, that is, armed against al,  
where necessitie worketh without our consent the  
effect shoulde never greatly afflict vs, grieve being  
bootelesse, where it cannot helpe, needleslewhere  
there was no fault: God casteth the dice, and giueth  
vs our chance, the most we can doe, is, to take the  
point that the cast will affoord vs, not grudging so  
much that it is no better, as comforting our selues it  
is no worse. If men should lay all their euilles toge-  
ther, to be afterwards by equall portions diuided a-  
mongst them, most me would rather take that they  
brought, then stand to the diuision; yet such is the  
partial iudgement of selfe-loue, that eueriy man iud-  
geth his selfe-misery too great, fearing if he can find  
some circumstance to increase it, & making it intol-  
lerable by thought to induce it. When Moses threw  
his rod from him, it became a serpent ready to sting,  
and affrighted him, also much as it made him to flee,  
but being quietly taken vp, it was a rod againe ser-  
uiceable for his vse, no way hurtfull. The croffe of  
Christ, & rod of euerie tribulation seeming to threa-

ten

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ten stinging and terroure to those that shunne and  
eschew it, but they that mildly take it vp and em-  
brace it with patience, may say with *David*, thy rod Psalmes 12.  
and thy staffe haue been my comfort. In this, afflic-  
tion resembleth the Crokadile, sic, it pursueth and  
frighteneth, followed, it strieth and feareth, a shame to the  
constant, a tyrant to the timorous. Soft mindes that  
thinke only vpon delights, admit no other considera-  
tion; but in soothyngh things becom so effeminate,  
as that they are apt to bleede with euery sharpe im-  
pression. But hee that veshis his thoughts with ex-  
pectation of troubles, making their trauell through  
all hazards, and opposing his resolution against the  
sharpest encounters, findeth in the proose facilitie of  
patience, and easeth the loade of most heauy cum-  
bers: we must haue temporall things in vs, but e-  
ternal in wylle, that in the one neither delight exceed  
in that wee haue no desire in that wee want: and in  
the other our most delight is here in desire, and our  
whole desire is hereafter to enjoy. They straighten  
toomuch their toyes, that draw them into the reach  
and compasse of their fences, as if it were no facilitie  
where no fence is witnes, whereas if we exclude our  
passed and future contentments, pleasant pleauures  
haue so fickle assurance, that either as forestalled be-  
fore their attiuall, or interrupted before their ende,  
or ended before they are well begunne: the repe-  
tition of former comfortes, and the expectation of  
after hopes is ever a reliev unto a vertuous minde,  
whereas others not suffering their life to continue  
in the conueniences of that which was and shall be  
dividid, this day frō yesterday, & to morrow, & by  
forger-

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forgetting al, and forecasting nothing, abridge their whole life into the moment of present time: enjoy your sister in your former vertues, enjoy her also in her future meeting, being both tides of more certaine delights, than her casuall life could ever haue warranted. If we wil thinke of her death, let it be as a warning to prouide vs, sith that that happeneth to one, may happen to another: yea none can escape that is common to all. It may be that blow that hit her, was meant to some of vs, and this misising was but a prooefe to take better aime in the next stroke: if we were diligent in thinking of our own, we shuld haue little leasure to bewaile others death: when the soouldier in skirmish seeth his next fellow slaine, he thinketh more time to looke to himselfe, then to stand mourning a haplesse mischance, knowing the hand which sped so neare a neighbour, cannot be far from his own head. But we in this behalfe are much like the seely birds, that seeing one sticke in the lime bush, striuing to gee away, with a kind of native pitie are drawnen to goe to it, and to rush themselves into the same misfortune; cuen so many of their frends decease by musing on their lot, wittingly surfer of too much sorrow, that sometimes they make mourning their last decease: but slippe not you into this toile, that hath taken none but weake affections, holde not your eies alwaies vpon your hardest happens, neither bee you still occupied in counting your losses. There are fairer partes in your bodie than scarres, better eie-markes in your fortune then a sisters losse; you might happilie finde more comfort left than you would willingly loose. But that  
you

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you haue alreadie resigned the solaces of life ; and  
flunshed all comfortes into the hopes of heauen ; yet  
sith there is some difference betwenee a purpose and  
proose, intenciong and performing ; a subdued enemy  
being euer ready to rebell when he findeth mighty  
helps to make a partie. It is good to strengthen rea-  
son against the violence of nature , that in this and  
like cases will renewe her assaults , it was a forcible  
remedie that hee vied to withstand the conceit of a  
most lamentable occurrent ; who hauing in one ship  
lost his children and substance , and hardly escaped  
himselfe from drowning , went presently into an  
hospital of Lazarus , whett finding in a little roome ma-  
ny examples of great miseries ; hee made the smart  
of others fates a letaine to his owne wound : for  
besids that , as lownesse & pouerty was common to  
them , they had also many cumbers private to them-  
selves , some wanting their sences , some their wits ,  
other their limmes , but all their health ; in which  
consideration he eased his minde , that fortune had  
not giuen him the greatest fall . If God had put you  
to Abrahams triall , commaunding you to sacrifice  
the hope of your posterities , and to be to your onely  
sonne an auarour of death , as you were to him of  
life . If you had bin tred in the streights of Iephthaes  
bitter deuotions in bruynge his sword in his owne  
daughters blood , and ending the triumphs ouer his  
enemies with the voluntarie funeralles of his onely  
of spring : yet sith both their liues and their labours  
had bin gods vndeceasable debt ; your vertues ought  
to haue obeyed manye all encounters of carnal affec-  
tion . And how much more in this case should you  
august

E incline

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incline your loue to Gods liking ; in which he hath  
receiuied a lesse parte of his owne, and that by the v-  
suall easieſt course of natures lawes. Let God strippē  
you to the skinne, yea to the soule, ſo hee stay with  
you himſelfe : let his reproch be your honour, his  
pouertie your riches, and he in due of al other frends.  
Thinke him enough for this world, that muſt be all  
your poſſeſſion for a whole eternity : let others eafe  
their carefullies with borrowed pleaſures, not bred  
out of the true roote, but begged of external helps.  
They ſhall ſtill carry vquier mindeſ, eaſily altered  
with euerie accident, ſith they labor not any change  
in their inward diſtemperis. But by forgoing them  
for a time by outward paſtymes, innocence is the  
only mother of true mirth, and a ſoule that is owner  
of God, will quietly beare yvthal other wants, ne-  
thing beeing able to empouerifh it but voluntary  
loſſes. Beare not therfore with her loſſes, for ſhe  
is won for euer, but with the momentarie abſence  
of your moſt happyſiſter, yea it can not iuſtly be  
called an abſence; many thoghts being daili in pa-  
lēe with her, onely mens eies and eares vnuorthie  
to enjoy ſo ſweete an objeſt, haue resigned their in-  
terefft, and intereffted this treaſure in their hearts, be-  
ing the fitteſt ſhrine for ſo pure a Saint, whome as  
none did know but did loue, ſo none can nowe re-  
member with deuotion. Men may beholde her with  
ſhaue of their former life, ſeeing one of the frailter  
ſexē honour her weakeſſe with ſuch a traine of  
perfectionis. Ladies may admire her as a glorie to  
their degree, in whom honour was portrayed in hiſ  
full likeneſſe, grace hauiing perfeſted natures firſt  
draught

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draught with all the due colours of an absolute vertue: all women accept her as a patterne to immitate her gifts and her good partes, hauing beeene so magnified, that euen they that can reach the finest stiches may themselves take newe woikes out of this sampler. Who then could drinke any sorrowe out of so cleere a fountaine, or bewayle the estate of so happye a creature, to whom as to bee her selfe, was her praise so to bee as she is, was her highest blisse? You still floate in a troublesome sea, and you find it by experiance a sea of dangers; howe then can it pitie you to see your sister ouerhoare, and so safelie landed in so blissful an harbor? Sith your *Sunder* hath wrought the glorious exploite against her ghostly enemies, for the accomplishing whereof shee came into the dangerous campes and warrefare of his life, you may well giue her leauie to looke home to her *Bethulia* to solemnize her triumph with the spoiles of her victorie: yea you should rather haue wished to haue beeene Porter to let her in, than mourne to see her safe returned. For so apparant hazards shew caried a heauenly treasure in a eartheie vessel, which was too weake a treasurie for so high riches, sinne creeping in at the windowe of our fences, and often picking the lockes of the strongest hearts. And for this it was laide vp in a surer, to the which the heauens are walles, and the Angelles keepers. She was a pure fish, but yet swimming in muddie streames, it was now time to draw her to shoare, and to employ the inwardes of her vertues to medicionable usses, that laid on the coles of due consideration, they may draw from our thoughts the Deuilles suggestions,

Ind. 12

2. Cor. 4

Tab. 4

# The triumphs over Death.

Tob. 6.

and applied to their eies, which are blinded with the dung of flying vanities, the slime of their former vanities may fall off, and leave them abler to behold the cleare light. The base shell of a mortall hody was ynfit for so pretious a Margarite, and the Jeweller that came into this world to seche good pearles and gave not onely all he had, but himselfe also to huse them, thought now high time to bring her vnto his bargaine, finding her growen to a Margarite full perfection. She stode vpon too lowe a ground to take view of his Seal or graue desired countenance, and forsaking the earth where she brem, she climed vp into the tree of life, there to give her soule a ful repast of her beauties. She departed with Iephthaes daughter from her fathers house, but to passe some moneths in wandring about the mountains of this troublesome world, which being now expired, she was after her pilgrimage by covenant to returne to be offered vnto God in a gratefull sacrifice, and to ascend out of his deſt, like a ſtemme of perfume out of burned ſpices. Let not therefore the crowne of her vertue be the ſoile of her conſtanſie, nor the end of her cumbers a renewing of yours. But ſith God was well pleased to call her, ſhe not displeased to go, and you the third twiſt to make a triple cord, ſaying, Our Lord gaue, and our Lord rooke away,  
as it hath pleased him. Lord ſo bath it fallen.

March, 1930.

Lake 19.

John 7

as it hath pleased our Lord, so hath it fallen  
to confess out the name of our Lord  
volume of hours more be blessed.  
Every almoner before he cometh to his swete  
yarmede, sayng blythe **FINIS.**  
and so fayrely as he can say unto two most wishe  
lars. & I

Clara Dicunt sibi superis natus sedibus hospes,  
Clavis in offensore amite par adiem  
Dotibus ornatus superavit moribus ortum,  
Omnibus una prior, par fuit una sibi:  
Lux genitrix in pomo generis lux inclita virtus,  
Virtusque fuit mens generosa decus.  
Mors mera ut properata dies orbiusque relinquit,  
Prolema matre verum compere fore genus,  
Occidit auctoritate hic occasus in ortum,  
Vixit, sed occidua non restauit a vices.

SIMI

OF Howards stemme a glorious branch is dead,  
Sweet lights eclipsed were at her decease:  
In Buckehurst life shew gracious iust shread,  
She heued with swowr whch four id earch increase  
Fame, honour, grace gaue ake vnto her breath,  
Rest, glorie, ioyes were sequelles of her death,

Death aymed too high, he hit too choise a wight,  
Renowned for birth, for life, for lively parts,  
He killd her cares, he brought her woorths to light,  
He robd our eies, but hath inricht our hearts:  
Let let out of her Arke a Noyes doue,  
But many hearts were Arkes vnto her loue.

Grace, Nature, Fortune did in her conspire  
To shew a proofe of their vnited skill:  
Sle Fortune ever false did soone retire,  
But double Grace supplied false Fortunes ill:  
And though she caught not to her fortunes pitch,  
In grace and vertue few were found so rich.

Heauen of this heauenly Pearele is now possest,  
In whose luster was the blaze of honours light:  
Whose substance pure of euery good the best,  
Whose price the crowne of vertues hieſt right,  
Whose praise to be her ſelfe, whose greatest blisſe  
To liue, to loue to be where now ſhe is.

### FINIS.



